

The Catholic Educational Review

JANUARY, 1932

TRENDS IN CATHOLIC EDUCATION*

For an appreciation of the present trends in Catholic education in the United States and a forecast of the future, there is perhaps nothing more helpful than a review of the history of the Catholic school system, the story of its genesis and development. Although it is still young, it has accomplished much for Church and country and holds great promise for the future. In our present meeting, however, even a summary view of its achievements is hardly possible. This occasion on which we commemorate the forty-second anniversary of the dedication of the University does nevertheless offer us an opportunity to review a chapter of that history, and thus enable us the better to appreciate the present condition and to anticipate perhaps what the future has in store.

Forty-two years ago the Catholic educational system was entering upon a period of rapid growth and expansion owing to the inspiration and direction of the Third Plenary Council of Baltimore held a few years before. The enactments of the council gave immediate impetus to the establishment of the parish schools, the creation of the machinery for their administration and supervision, the training and certification of teachers, the spread of normal schools, the enlargement of the scope of the academies, the improvement of the colleges and the seminaries, as it also laid the plans for the establishment of a National Catholic University. A glance at the size of the system as it then existed and a comparison with what it now is tells at once the proportions of the advances made, although little

* Paper read at exercises commemorating Forty-Second Anniversary of Dedication of The Catholic University of America, November 13, 1931.

indicating the elements of strength and stability which while growing the system has acquired.

In 1889, the year of the University's dedication, the seminaries of the country, for example, numbered 35. These institutions, the most venerable and cherished of all the schools of the Church because of their sublime function to train the clergy, and always the special solicitude of the American hierarchy have in the period so increased and multiplied as to mark one of the outstanding features of an epoch of remarkable growth. They number now 187; 94 of which are major, and 93 are preparatory seminaries.

In that same year, 1889, the Official Catholic Directory included under the term colleges many institutions which we would now classify as preparatory seminaries and junior colleges. The number cited then was 102. Today, our institutions of college and university grade more strictly rated than forty-two years ago, number 163, and whereas in 1889 there were no Catholic colleges for women, we have now a larger number for them than for men. The men's colleges now number 72 and the women's 91, although the male students outnumber the female by over 10,000.

The Catholic high school movement, as we now understand it, had scarcely begun in 1889. There was at that time, it is true, a large number of academies which for the most part were private schools conducted by the religious communities and almost exclusively for girls. At present, Catholic high schools are 2,129 in number, and the rapidity of their growth may be gauged by the fact that in the past fifteen years they have increased in number 67 per cent; their teachers have increased 439 per cent and their students 203 per cent. The academies still form a large part of the high school system, but we have today diocesan and central high schools in many of the larger cities of the country and these with the parish high schools now take care of the larger number of our Catholic pupils. Furthermore, there is an undoubted trend toward the wider expansion of the central or diocesan high schools in place of the parochial institutions.

Parish schools of elementary grade have in the period under

review seen their greatest growth. In 1889 the Official Catholic Directory listed 3,194 of these schools. Many of the dioceses of the time whose population was largely rural had none whatever. Today every diocese in the country save one has some parish schools and the grand total for the 104 dioceses of the United States is 7,387 with an enrollment of 2,283,084. The schools have increased 130 per cent and the enrollment 300 per cent.

In the legislation of the Third Plenary Council no enactments were more specific than those pertaining to the Normal schools for the adequate preparation of teachers for the elementary schools. Even the subjects they were to pursue, and the details of the examinations leading to the teachers' diplomas were laid down. It is gratifying now to note that after all the difficulties and obstacles which arose to thwart the realization of the hopes of the Fathers of the Council, the Normal school movement has assumed such proportions as to entail the service of 1,341 teachers in 77 institutions. Of these training schools 9 are for men and 66 for women and their enrollment in 1928 was 12,790. While a number of the smaller Normal training schools for teachers have in recent years been discontinued in favor of college training obtainable in nearby institutions, there are now large diocesan normal schools in such dioceses as Toledo, Brooklyn and Wichita and such archdioceses as St. Paul, New Orleans and Cincinnati, showing a trend in the direction of diocesan control of teacher preparation and certification.

The Third Plenary Council, while providing for the examination and certification of teachers, also enacted regulations for the administration and supervision of the elementary schools by requiring the appointment of School Boards in each diocese, a plan quite in conformity with the method prevalent in the various states for school control. Out of this arrangement, which was immediately adopted in the larger dioceses, there developed the plan for adequate supervision of the schools and execution of the Board's decrees through the appointment of diocesan superintendents. The first to hold this office was named in 1888 for the archdiocese of New York; Omaha had the second in 1891. The next ten years were to witness the rapid increase

in the number of these officers, and today they are among the regular corps of diocesan officials. Our list of diocesan superintendents now includes 86, and the functions of the office are exercised by the President of the School Board in a number of smaller dioceses where it is not feasible to have a superintendent. These superintendents form an organized body in the Catholic Educational Association and meet twice each year for general conferences.

An auxiliary to the diocesan superintendent of schools has appeared in the office of the community supervisor, responsible for the supervision of the schools of a particular order or community. As a part of the diocesan organization this official was first appointed in the archdiocese of Philadelphia in 1894. Today community supervisors are to be found in more than 30 dioceses as efficient co-workers of the superintendent for the supervision of the elementary and high schools. Their number will undoubtedly increase and their services be even greater in the future both to their own communities and the dioceses in which they labor.

With this better organization of the diocesan system which has been the outcome of the legislation of the Third Plenary Council and necessitated by the rapid growth of our schools, the problem of adequate preparation of school officials demanded attention. This involved the professional training of the future superintendents, the community inspectors, and also the training of the teachers of the normal schools. An attempt was made to meet the needs of the superintendents by the opening of the department of education in this University in 1905. Since that time there have always been candidates for the office in training here, and the present list of diocesan superintendents is largely made up of priests who have received their degrees from the Catholic University.

In a similar way the high school and college situation has called for more advanced training for the teaching and administrative personnel. This explains the demand made over twenty years ago for the teachers college as well as the University department of Education in order to provide opportunities under Catholic auspices for our higher teachers to obtain their diplo-

mas and degrees. In a word this is the *raison d'être* of the Catholic Sisters College of the University and the Department of Education, the one intended for the teaching sisterhoods in their aim to secure the necessary academic preparation to staff their high schools and colleges, the other for religious and laymen to enable them to take their places as teachers and administrative officers in our own and in the public educational system.

The picture of the University today with its lay and religious student body, made up in large part of those who are to become the teachers in our Catholic schools, elementary, high and collegiate, surrounded by the houses of study of so many of the teaching orders of the church in our country, is a fair representation of some of the advances made in these forty-two years, and of our efforts to cope with the urgent demands of a rapid and unparalleled growth. It is also a source of hope for the future; for all the trends in Catholic education today indicate that greater demands are yet to be made of all concerned with its direction and control.

PATRICK J. McCORMICK.

RELIGION IN EDUCATION *

Changes of tremendous import are taking place in our national life. Problems the like of which our forefathers never imagined are clamoring for solution. Voices are heard telling us that the framework of our institutions is unable to stand the strain of newer conditions of living and that our machinery of government is creaking with inadequacy. The time seems to be approaching more rapidly than we like to think when American democracy, as we have known it heretofore, may have to fight for its very existence.

The vision of the founders of our Republic was of a social order in which human rights would be more sacred than any form of special privilege and men more important than laws. They made their act of faith in the integrity of the common man and the dependability of his good will. They planned a system of government that would have a minimum of governing power, whose bulwark would not be force but public opinion.

The Constitution of the United States of America does not rest on the assumption that all power is vested in the state and that the state, when it sees fit, may yield certain rights to its citizens. On the contrary, it presupposes that all rights are vested in the people and that the state has only such power as the people may see fit to delegate to it. With us, not coercion, but the intelligent, voluntary, cooperative action of individual consciences is the source of ultimate stability.

Our fathers bequeathed us a highly decentralized government. All powers not expressly mentioned in the Constitution are, by virtue of the Tenth Amendment, reserved to the individual states. Government was to be kept as close to the people as possible, that it might influence their point of view and remain amenable to their direction. The tyranny that resides in bureaucracy had left the colonists no alternative save resort to armed rebellion, and they did not intend to break faith with their heroic dead by setting up a government too far away to

* Paper read at exercises commemorating the Forty-Second Anniversary of Dedication of The Catholic University of America, November 13, 1931.

respond to the popular will and too expert at governing to pay attention to fundamental human values.

Back of all this was faith—faith in the sense of responsibility of the man on the street, faith in the fundamental decency of human nature, faith in popular intelligence. Men read their own hearts and took it for granted that what they saw there of unselfishness, decency, readiness for self-sacrifice, purity of intention, patriotism and love of the common good—could be found in equal measure in the hearts of their fellow citizens. Capable of trust themselves, they deemed others trustworthy. Their attitude toward one another approached that love of which the Saviour spoke—the love that casts out fear.

Our Constitution is based on faith in human nature and mutual trust in one another. The men who framed it felt that their fellow citizens were trustworthy because they were trustworthy themselves. They had a sense of responsibility and felt they were answerable for their actions, answerable at the bar of conscience. Conscience had authority for them. They did not regard it as a fortuitous result of the operation of environmental forces. For them, the voice of conscience was the voice of God. They believed in God, worshiped Him and tried to moderate their lives according to His will. They believed that morality and education were necessary for good government. But above all, they believed that without religion government could not exist.

How admirably George Washington expressed this faith in his Farewell Address. "Of all the dispositions and habits which lead to political prosperity," writes the Father of Our Country, "religion and morality are indispensable supports." In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained with-

out religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Today, in the United States, we are not so much concerned about religion, at any rate, with religion in the sense of responsibility to a personal God. We talk about a new religion which will dispense with such relics of superstition as theology and dogma. We resent the notion of a God Who made us and to Whom we belong. We want to make unto ourselves a God Who will belong to us.

There are too many people in the United States whose religious mentality is that of a five-year-old child. In babyhood they acquired a few childish religious concepts from parents who did not consider it a sign of intelligence to stay away from Church. Unfortunately, their subsequent education failed to develop these concepts. They grew up in every other phase of thinking but their religious development was arrested. As a consequence, when they compare their ideas in the field of science, literature, politics or art with their ideas in the field of religion, they come to the conclusion that religion is unintelligent and that the idea of God is a childish conceit in the same category as the idea of Santa Claus.

Because their religious notions are babyish, they think all religion is babyish. Because their imagination pictures God as a kindly old gentleman with a beard, they conclude that such is the only way in which one can think of God. Because someone told them when they were four years old that heaven is a place where one can have all the candy he wishes to eat, they think that heaven means nothing more to anyone. They no longer believe in the man in the moon because in the course of their education they have learned to know something about the moon, but they are convinced that everyone who believes in angels believes they have wings, because their own education in angelic matters began and ended with a picture book they saw at their grandmother's.

From the beginning, we were aware in this country that our form of government could not endure lest the rank and file of our people became increasingly intelligent. Public education

is absolutely necessary in a democracy, and our public schools deserve all the praise which we heap upon them so fulsomely. But that does not gainsay the fact that they have been tremendously handicapped in their mission.

Bitter controversy and strife between the various religious sects led to the compromise which made schools supported and maintained by the state neutral in matters religious. We are beginning to experience the effects of that compromise. If education can be neutral about religion, then life can be neutral about religion. If arithmetic has more of vital significance than catechism, then business does not have to bother about theology. If every reference to God is deleted from the textbook in American History, why bother about God in the making of history? According to the Northwest Ordinance of 1787, "Religion, morality and education being necessary for good government, schools and the means of education shall be forever encouraged." The American concept of education from the beginning was religious education, because our fathers realized that the government they had set up rests upon those qualities of mind and heart that only religion can develop. To the extent that we become irreligious we become un-American, and by refusing to have God in our knowledge we become traitors to fundamental American principles.

Let it not be said that no other solution of the problem of public education was possible. What other nations have done, we can do; yea, we must do, if we are to give to our public educational program a synthesis and to our public schools a means of interpretation which will enable them to give an education commensurate with the needs of modern American life.

It is precisely this that the Catholics of the country have been trying to do in the schools which they have established. Frequently their motives have been misunderstood and unjustly questioned. They have been accused of setting themselves apart from the body of their fellow citizens and creating a cleavage in American life. They have been charged with thinking primarily of narrow sectarian interests and of defining education in terms of Church membership. Nothing could be further from the truth. The aim of the Catholic school in the United States is the aim of the Catholic school everywhere. It is

thus expressed in the great Encyclical of Pius XI on The Christian Education of Youth. "The proper and immediate end of Christian education is to cooperate with Divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: 'My little children, of whom I am in labor again, until Christ be formed in you.' For the true Christian must live a supernatural life in Christ: 'Christ who is your life,' and display it in all his actions: 'That the life also of Jesus may be made manifest in our mortal flesh.'

"For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.

"Hence the true Christian product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character."

This supernatural man, this finished man of character of whom the Holy Father speaks, will, of course, be a good Church member in the narrow sense of that term. But he will be much more. His Church for him will be the Body of Christ and its members all those who are called to share in the Kingdom of Christ. His zeal will reach beyond the actual to the potential members. Toward all men his attitude will be that of the Blessed Saviour, Who came that we might have life and have it more abundantly.

His love will go out in a particular manner to those who are united with him by the bonds of patriotism. He will labor constantly for the common welfare and translate the faith that is in him into deeds that redound to the happiness of his fellow citizens. To quote once more the words of the Holy Father, "Let it be loudly proclaimed and well understood and recognized by all, that Catholics, no matter what their nationality, in agitating for Catholic schools for their children, are not mixing in party politics, but are engaged in a religious enterprise

demanded by conscience. They do not intend to separate their children either from the body of the nation or its spirit, but to educate them in a perfect manner, most conducive to the prosperity of the nation. Indeed, a good Catholic, precisely because of his Catholic principles, makes the better citizen, attached to his country, and loyally submissive to constituted civil authority in every legitimate form of government."

Far be it from me to maintain that the Catholic school has adequately achieved its purpose or that its accomplishments have reached the level of its aspirations. The burden of maintaining a separate system of schools has been tremendous. Pre-occupation with the externals of education, with provision of the physical wherewithal, has left too little leisure for research into the realm of internals. As Americans, naturally, we have striven to express Christ in terms of American civilization. Public educational endeavor has been the norm of our procedure, at least as far as the framework of our schools is concerned. Perhaps it has been too much the norm, with the result that we have imitated where we should have experimented and conformed where we should have stood on our own. We have overlaid our principles with practices which, if not alien to them, at least have had no organic connection. Our attitude has been too negative, too apologetic, so to speak. We have contented ourselves too easily with safeguarding the Faith of our children and not done enough to fit them to translate their Faith into action in later life. As a result, our Catholic graduates have not always justified the sacrifices that have been made for them. They succumb too easily to the spirit of the age which surrounds them, and fail to take their religion with them into the affairs of everyday life.

The result is that Christ becomes for them too exclusively a center of piety and devotion when He ought to be a plan of action. It is all very well to stand aside and decry the dangerous and unholy tendencies in modern American civilization. It is all very well to recognize that there is no hope for the modern industrial society save in a return to the sound principles of Christian justice and morality. The vocation of a Catholic as a member of the Mystical Body of Christ calls for something more than this. It calls for the intelligent adoption of prac-

tical ways and means of remedying the evils that surround us. It calls for programs of action. It calls for labor and sacrifice and unswerving purpose unto the establishment of the Kingdom of Christ, not only in the narrow sphere of personal religion but in the social, economic, industrial world as well.

It is to the Catholic University of America that the Catholic schools of the United States naturally look for help and guidance in their great task of preparing the young for intelligent, integrated Catholic Action. Our Catholic schools must be standardized, but the standards that govern them must be the standards of Jesus Christ. The state has the right to assure itself that the work being done in our schools is adequate to prepare Catholic youth for the duties of citizenship, but in the final analysis, a Catholic school is up to standard, not when the state approves of it but when it is approved by the Church. The University, conducted as she is under the direction of the Hierarchy, must perforce strive to express in all of her schools and departments the principles of sound Catholic education. Unto her, as to a city built on a mountain top, do the eyes of all our teachers turn for guidance and direction.

The University has never been unmindful of her sacred responsibilities. Yet perhaps no single contribution she has made to Catholic education in the United States is comparable to the influence she has exerted upon religious instruction in our schools. The pioneer labors of Monsignor Pace and Dr. Shields have borne abundant fruit. And if today throughout the length and breadth of the land, Catholic children are being more and more effectively trained unto the duties of Catholic Action, by means of religious teaching that is vital and intelligent, it is because the great professors in the University's early days were big enough to put their talents at the service of little children.

GEORGE JOHNSON.

THE FUTURE OF CATHOLIC LETTERS

On the American scene there is, perhaps, little religious writing that surpasses in interest the utterances of Catholic prelates during the second half of the nineteenth century. In many ways it was like a new age of the Fathers of the Church. And among them none is more stimulating or memorable than John Lancaster Spalding.

Opening the pages of his "Education and the Higher Life" a few evenings ago, one came almost at haphazard on the essay, Culture and the Spirit of the Age, and these courageous words with which he prefaced Catholic achievement among us more than a generation ago:

It is our aim to create the highest civilization: but the highest civilization is favorable to the highest life, which implies and requires more than the possession of material things. Conduct is necessary, knowledge is necessary, beauty is necessary, manners are necessary, and a civilized people must develop life in all these directions, and as far as a thing is possible harmoniously. Whoever excels in conduct, or in knowledge, or in a sense for the beautiful, or in manners, helps to raise the standard of living,—and helps to give worth, dignity, charm and refinement to life. It is hard to take interest in a people who have no profound thinkers, no great artists, no accomplished scholars, for only such men can lift a people above the provincial spirit, and bring them into conscious relationship with former ages and the wide world.

It is as much a truism that we still have need of profound thinkers, great artists, and accomplished scholars, as when these sentences were written, and since literature crystallizes, and strikingly symbolizes the culture of any people, I should like in the following pages to examine the state of letters among us.

What of "Catholic literature" as we used to call it—a body of writing informed by Catholic principles, written by Catholic authors for a Catholic reading public? Fifteen years ago, it was perhaps discussed more in our colleges than it is today. Then we looked forward to a time when the younger generation, full of that strong freshness which is the birthright of youth, should be able to join hands in an offensive which would advance the cause of the Church beyond where our elders had gallantly brought it; when groups of young, keenly intelligent, finely

trained and infernally clever apologists should blast away the last of the dark errors and poisonous mists that obscured the immortal beauty of Jerusalem from those who had sat down without to lay siege to her; when from the midst of the lovely city rivers of poetry, like the rivers of Paradise, should break forth and wash the walls of those foundations and the broad earth with their abundant streams, such streams as would witness beyond argument the richness and fruitfulness of Catholic life. Singing waters springing from beneath the Tree of Life! Was it a dream, —or a vision such as only young men see? At any rate it came through no deceptive gates of ivory, but was the New Jerusalem itself rising foursquare and lovely from the corporal spread for the morning mass at a boy's school, Jerusalem lifting four radiant walls from the four borders of the corporal, soaring outward and upward, flinging out beauty and magnificence till it enveloped the wide earth "and the round ocean and the living air."

That generation is growing older now. I know ours is an age when, with the possible exception of France, not much great writing is being produced in any of the countries of western Europe; that "Catholic literature," as we used to understand it, is at a lower ebb in England than, say, before the war. If it be possible anywhere, here in America we ought to be gathering forces and preparing an advance. Yet there are produced among us few books of more than mediocre value, and it is no secret how difficult the editors of our periodical literature find it to procure suitable "copy." Is it a sign of growing age that one of that generation confesses sadness in seeing the achievement of our own generation so little in advance of that which ended with the closing years of the last century? One is inclined to concede readily enough that the general level of writing has improved, yet with it we must agree our generation is producing little that could be called "the fruit of mature minds for mature minds." There must be good reasons.

One might offer three reasons why we, as Catholics, have not yet begun to produce a rich and various literature. First, we are a new people in a new land. Our roots in the cultures of the old Catholic lands have all been destroyed; as yet we had had no time to grow others. From whatever corner of Europe our fathers came, they bore the chalice and mass-book against faithful

hearts. Everything else, all the accumulated richness of culture that comes from centuries of Catholic living, and thought, and achievement—they sacrificed.

Not merely have we been a new people in a new land, but we have been almost completely without education, and the leisure necessary for the cultivation of literary tastes. This is not to our discredit; it could scarcely have been otherwise.

Thirdly, as a result of this lack of education there is as yet among Catholics neither an educated group large enough to produce great literature with frequency, or even regularity, nor yet a reading public of the necessary size to receive, criticize, appreciate, and perform the numerous functions for which an author must depend on his audience.

The problem which we face is a much more difficult one than that faced by the makers of English literature in the first half of the sixteenth century. There the "models" had been destroyed. Here a sense of the importance of models has been obliterated.

I do not believe that foreign importations will suffice for American needs, nor that they will stimulate American Catholics to much literary expression. The few French and German books by Catholic authors which are translated from time to time seem to pass without perceptible effect on Catholic life. Henri Bordeaux, Paul Bourget, François Mauriac are not widely read, even when translated. One of the finest studies in religio-literary criticism in this century, Henri Bremond's "*Prière et Poésie*" was translated and published three years ago, yet it has not heretofore been, nor is it now, the subject of discussion at dinner tables, or when the great in Israel are gathered together. The springs of our action lie deeper than thought, or literature. Perhaps there lies our justification.

Nor will English books fit the American scene. Of them all, Newman's "*The Present Position of Catholics*" comes nearest to approximating conditions in the United States, yet even it is distinctly not "in American."

Perhaps the Mystical Poets are the most genuine expression of the reflection that precedes the making of literature that we can boast of. Yet, Convent poets or Sacristy poets, whatever they be called, almost all of them train their verses along the eccentric trellises of Francis Thompson, or over the outworn frames of

Caroline "devotional" poetry. The callow Chestertonians and swashbuckling Bellocians are negligible. But the poets might as well be living in the seventeenth century. Even Louise Imogen Guiney, perhaps the poet of most commanding importance we have yet produced, is a throw-back to another age, as completely as her Long Wall Cottage and The Wild Ride evoke the atmosphere of Little Gidding or witty Charles dining among his spaniels at Whitehall. Among contemporary Catholic poets there is perhaps only one who belongs, indubitably, to the American scene, Aline Kilmer. The others might as easily be writing in Ireland or England. Nor is this due to any timelessness of their muse: the sum of their work is expressed in archeology.

Well, then, how shall we get a literature? How shall we grow our poets, and playwrights, and novelists where we choose? In the first place, it will probably need to be a slow growth, if it be genuine. There are some difficulties in the way of building up a great Christian literature among us at the present time. One of them is that the conditions we have just been describing still obtain. Again, the most intense Catholic life is centered, as it should be, in the Catholic college. The shelter of this educational system, necessary and fine as it is for character, does not promote a wide knowledge of the world, or the sort of experience upon which great writers ordinarily rest their achievement, such experience as favors the production of literature with a broad general appeal. A third difficulty is that the educated Catholic is frequently so far removed from the general body, as to be largely out of touch with it. If he be alive mentally, it is only natural he find his interests more and more in the common problems we possess with those of other faiths, in general movements of thought and literature in which all may share. It is a tragedy that he is sometimes removed too far to help the group from which he springs, and comes to mistrust anything violent, to trust everything to a process of gradual growth and change.

Practically speaking, if the intelligent and able Catholic begins to write, where shall he shoot? Shall he write for a public specifically Catholic, or shall he join his forces to general movements in modern letters? If he choose the narrow way, the difficult path, in trying to stimulate interest and self-consciousness among us, he runs a great risk of not being read at all. If he

choose the broader and even more difficult path, success may come more easily, but the fine flower of faith may droop, and the wine of religion become sadly diluted with the water of worldliness.

Granted that a Catholic literature is possible and advisable here in the United States,—it seems to me it is eminently so, there are a number of things we may do toward developing it, or, at least toward laying foundations for its future growth. I do not speak of popular reading matter (such as will always be needed, and ought not to be extraordinarily difficult to obtain, once the proper means of supply have been encouraged) but of “the expression of mature minds for mature minds.” First, let it be based on sound knowledge. During the next generation, writing will tend to be the expression of much more exact knowledge than it has been at any time in the last five generations. Critical judgments will repose more on the base of knowledge, less on the whim or the caprice of the critic. The trend is away from an old outmoded romanticism toward order and plan, in a word, toward the classic. Democracy and Romanticism not only came in together, they are going out together. We are entering an age of criticism. Knowledge, Judgment, a cultivated Taste are going to be infinitely more important than they have ever been since the day John Dryden penned his *Defense of Dramatic Poesy*.

Second, we ought to utilize the great treasures we possess. In our colleges, an important historic fact, the classical tradition remains unbroken, a circumstance we may well be proud of. The aroused interest in critics such as T. S. Eliot and Paul Valéry, and in poetry, such as Robert Bridge’s “*The Testament of Beauty*” ought to give new meaning to the classics themselves. There is scarcely a line in Latin literature that is not *voulu*. No literature has been more civilized, more sophisticated than that of Rome. Everyone knows what utter sophistication, in the right sense, is necessary to understand Virgil. One could not begin better than by speaking of the satire. Or, why could not Criticism and Horace be taught together?

In the linking of the classics with the great traditions of English literature lies our opportunity. Pope and Dryden ought not to be unknown gods among us, when already it is being whispered that the young man of the next generation may prefer Dryden to Keats. Likewise we ought to know the riches and variety of

our own mediaeval background. Naturally we are not mediaeval persons, and we ought not to be forced to be mediaevalists, but there is a richness and a flavor to the Middle Ages, that rightly apprehended, can color, moderate, and make extremely significant the literary expression of the modern Catholic, no matter in what direction fashions of writing or thinking turn. Because, say what you will, the Middle Ages represent, if not the rule, then certainly, the form of faith.

Will we Catholics really produce here in America what we in those sweet nests, the Catholic Colleges of twenty years ago, used to call "Catholic literature?" I must admit I don't know. It seems improbable. Perhaps our writing will tend more to be merged with the general literary expression of the age. Perhaps for another generation, we may go on producing occasional and for the most part inconsequential books as we do at present. Or again a Catholic literature may be developed by converts, as in England, under stress of special circumstances. At present the lack of a demand allows one brilliant Harvard graduate to dawdle away his time living abroad, a promising poet to escape into architecture, and a third scholar, gallant as the "clerke of Oxenford" who had fitted himself for the work at great time and expense in England to be forced into business for lack of an opportunity.

English literature is definitely Protestant. American is as yet hardly anything. We may yet be able to leave a definite impress on letters, as we are doing so nobly on life in America. And the New Jerusalem still waits, hovering above the outspread corporal.

SPEER STRAHAN.

SCHOLARSHIP FOR CATHOLIC WOMEN

That particular brand of education which is achieved by the accumulation of credits and crowned by degrees does not, I think, enter into our subject, because it represents individual endeavor toward an individual end. We are considering education as far as may be, in the interests of humanity, for the extension of the kingdom of God upon earth temporarily—in heaven ultimately. This articulation of object deserves repetition. We need advanced education in order the better to help as many individual souls as possible, of whatever race or creed, to know God, to love Him, to serve Him, in this world, and to be happy with Him in the next. This may not appear to us at first a sufficiently ambitious program. It is quite easy, we may think, and requires only the fortification of the little Catechism. Quite true; if we exhausted the theology, the philosophy, yes, and the science implied in our little Catechism, we should have wisdom beyond the reaches of higher education.

This brings me to the division of our subject: What do we mean by higher education? Why do we need it? What is our basis for higher education?

I shall use only old-fashioned terminology in an endeavor to recapture old-fashioned standards. Higher education implies the leading out of the highest capacities of soul, mind, and heart to the highest ends. Without venturing into the psychology or the old scholastic quarrel involved, I believe I may say that the highest faculty of the soul is that by which we apprehend and love God. The first field of higher education, then, is the study of God. I am not talking either piety or pietism. I am urging only the exploitation of our Catholic heritage, the depth of the riches of the wisdom and the knowledge of God. Literature, history, science, the arts are but the resplendent, broken rays of this white Light of Truth, of Actuality. They constitute possibilities for study, for research, for creative work, but they do not constitute higher education except they are pursued in the light of Catholic philosophy, Catholic theology, Catholic ethics. This is my definition of our subject.

And I say that we need higher education: first, to meet and

combat the ignorance which keeps at least fifty per cent of Americans from a knowledge of God, and of morality; second, to counteract the perverted and warped and partial education which keeps a smaller but more influential per cent from the same supremely essential knowledge; third, we need genuine Catholic scholarship to meet, cooperate with, and expand the secular but very genuine and growing scholarship of the day. Above all, we need the finest type and degree of education to reclaim, interpret, and popularize our own culture, tradition, and literature, the whole of a saintly and learned past.

But where are we to begin? I should like to begin with the first lesson in the Baltimore Catechism. What is God? God is a pure and infinitely perfect spirit, the Creator of heaven and earth, and the Author of all good. Here is subject matter for higher education, and evidence of my need of it. Do I understand, can I explain nicely the meaning of spirit, in relation to matter, in relation to being? What do I mean by *perfect*, by *pure*, by *infinitely*? *Eternity*, *omnipresence*, *omniscience*, the entire essence of God is involved in this first lesson. Have we exhausted all of these? Have we read in St. Thomas Aquinas even the divisions of the subjects? If not, here is our first lesson. You may object that I am far afield and unpractical. But I say that if we are to combat the general ignorance of our day regarding the existence of God, we must do it with something stronger than pasteboard weapons; if we are to correct the perverted philosophies of the day, we must do so with the orthodox teaching of our Church; if we are to meet the unbelieving scholars of the age, it must be with a scholarship no less than Faith.

Women have ventured into all the profane and even restricted "ologies" in the curricula except theology. How many of us have even a healthy curiosity about this subject? And yet, why, when we must teach even our babies the science of natural generation, should not we, their mothers and teachers, know something of the nature, the essence of our divine Origin? Learned women of a much earlier, and as we foolishly think, less advanced age, were admirably versed in theology. One Teresa of Avila is called the Seraphic Doctor; Gertrude of Eisleben and Angela of Foligno were masters of mystical theology. And who shall measure St. Catherine of Sienna's penetration into the knowledge of God?

These were women circumstanced much as ourselves; one in her father's home; one in her husband's; women hampered by ill health and a multiplicity of responsibilities. Glorious alike in their humility and their ardor, they and a host of others shame us, with our meager, stammering incoherencies about the one Subject worth our serious consideration.

Let us go on to the second lesson in the little Catechism, on the Trinity. My text says: "The Blessed Trinity is the mystery of one God in three Persons; . . . the three divine Persons are one and the same God, because they have one and the same divine nature and substance." Again—can I define and explain *person, nature, substance*? Have I meditated with somewhat the same sincerity as Augustine of Tagaste on the eternal necessity of the Trinity? Can I explain it to my scientific friend in terms of electricity, gravitation, magnetism? or to my domestic friend in terms of the family—father, mother, and the child of their union? The world is full of traces, footprints of the Trinity, the great Bishop of Hippo has told us, and if we have not found at least some of them, we have need of higher education. God has made us and the world in His image; in the likeness of the Trinity, therefore. We bear the impress in us, in our threefold faculties, memory, understanding, will. The world reflects it in the plant: root, stalk, flower. Do we see in our lives, in all life these reflections of God? Are we as alert and competent to trace our origin back to Divinity as the scientific world is to identify itself with slime? Is our faith a living, active, alert, and wide-eyed virtue, at least as enthusiastic over some newly observed aspect of God in the world as over some new style or novel? Perhaps you are thinking that I am an unpractical theorist and dreamer. If I am, then higher education is an unpractical dream, and so is all Christianity for that matter.

Let us continue in our little Catechism with the lesson on Creation, reading in connection with it the first chapter of the book of Genesis. How many of us can reconcile the findings of science, the calculations of geologists with the statements there made? How many of us would be ready to answer the professor who remarked in his opening lecture on philosophy in a state university recently: "Of course, there is no one in the class who does not understand that the first book of the Bible is a myth?"

How many educated Catholic women today know the various interpretations of the Fathers of the Church on the six days of creation? The place of atheistic evolution in the educational system of America today is a monument to eighteenth century ignorance. The fact that it is being taught even in our preparatory classes in public schools now is a challenge and a menace to us, a direct call for higher education.

If we need to be substantially grounded in theology, in cosmology, we need even greater fortification in ethics. If the morality of our country is to be preserved, it must be through Catholic faith and education. Mary Austin created a mild furore by saying as much from the lecture platform at the University of California; Katherine Fullerton Gerould had written it earlier in the *Atlantic Monthly*, and they are expressing the conviction of all thinking men and women today. Yet how deep and complete is our knowledge of Catholic ethics. While working in the library of Newman Hall, Berkeley, Calif., I met one of the graduates from the University. She was writing a paper on Schiller's "Wilhelm Tell." Her problem was an ethical one; she wished to articulate the morality of the situation and establish the guilt or innocence of Tell in seeking the life of the tyrannical ruler. Her question involved the fifth commandment. We talked the situation over and the girl told me that she had no idea that the guilt of killing was mitigated by circumstances; she understood that the taking of life under any condition was murder. She was a Catholic; her professor knew that and had given her the paper expressly because he wished her to enunciate the Catholic ethics involved in the play and so pass upon its moral value. Here is that type of perverted or incomplete education, the correction of which constitutes our second need of higher education.

The existence of God, the creation of the world and of man, the existence and the immortality of the soul, original sin or any sin, the divinity of Christ, hell, heaven, the resurrection of the body are all matters of modern and explicit disbelief. How many of us can, here and now, give three, two, one explicit and convincing argument in proof of any of them? A training that will include a thorough study of Catholic philosophy and Church History is, I feel, the first insistent need in fields of higher education. I told you that I was ambitious to recapture old stand-

ards, old ideals. On these the sanctity no less than the scholarship of a Catholic world throve for sixteen hundred years, nor do I feel that the wild caprices of education since that time will ever find rest until they rest again in them.

Probably one of the greatest menaces to the kingdom of God on earth is the ignorance of Catholics. You may remember that one of the three tools used by the Spirit of Evil in Father Lord's "Pageant of Youth" was Ignorance. If every Catholic had mastered only the truths of his Catechism, he would have a liberal education, against which Protestant or secular education has nothing to offer. We are our brothers' keepers. Here is the field of our first endeavors in higher education; to meet and relieve the ignorance of this great mass of our population. Personally, I believe that the world would not be able to resist the force, the example, the mighty influence of such an intelligent and practical Catholic body as we might present.

Let us regard next the scholarly world; a smaller but decidedly more influential body in this affair of higher education. Research is in the air today; every possible problem of past life and learning is being investigated in the light of all information that can be thrown upon it. History is being rewritten; science is being reorganized; literature is being reinterpreted; obsolete languages are being reconstructed. This work is being done chiefly by non-Catholic scholars, and their equipment is, in many cases, pitifully meager because of the heritage of which their Protestantism has deprived them. They cannot look at the ninth century cope or monstrance, they cannot read an eleventh century martyrology or a thirteenth century Mass Book with anything approaching understanding. They go to endless pains trying to explain expressions that, to a Catholic, are obvious. To illustrate; the expression occurs in *Havelock, the Dane*, a famous thirteenth century narrative poem:

"and of prest with loken cope."
(and of priest with locked cope.)

Secular scholars have spent no end of time and study upon that one adjective; loken, or locked, to explain its connection with cope. To us there is nothing to explain. Yet we sit by and let these prodigiously industrious and painstaking students steal our

LIBRARY

Loretto Heights College
LORETTA, COLORADO

thunder, explain our liturgy, discover for us and to us the Catholicity with which all that is best in past ages is saturated.

I know one professor who is laboring with unremitting care over a comparative study of the ninth century life of Guthlac, an Anglo-Saxon saint, and St. Athanasius' biography of St. Anthony of the Desert. He has steeped himself in hagiography to be able to do it; he knows more about the Fathers of the Desert and the beginnings of eremitical life than ninety per cent of Catholics, and we are willing to let him. If these factors and facts of our own past are worth the life devotion of a Protestant and an anti-pathetic professor, why not bestow some attention upon them ourselves?

Another energetic scholar, who combines the training of Harvard, Cambridge, and Oxford, is engaged in a study of Edmund Spenser which will trace throughout all his work an expression of nostalgia, of home-sickness for Catholicity. And most of us educated Catholics probably have not even read those two supreme confessions of Catholic faith from this courtier of Protestant Elizabeth, the *Hymn to Heavenly Love* and the *Hymn to Heavenly Beauty*.

Another book is in preparation on Goldsmith's *Letters of a Citizen of the World* in which the author traces much of the material in the letters, even whole paragraphs, directly back to the journal of a Jesuit missionary in China. Professor J. L. Lowes has recently completed a study of Coleridge in which he traces sources of some of the romantic and apparently impossible creations of his esemplastic imagination to recorded observations of another Jesuit missionary to South America. And we do not know that these materials exist, that these literary debts ought to be acknowledged, if not paid. We have let Vida Scudder, an admirable non-Catholic scholar, make one of our best translations of the letters of St. Catherine of Sienna; we are letting learned Anglicans like Evelyn Underhill discover Father Augustine Baker and Dame Gertrude More to enthusiastic admirers of the seventeenth century. Ezra Pound, the intolerant and precocious critic, has given us our complete edition of Lionel Johnson; Robert Bridges, England's late laureate, is the editor of the poems of Gerard Hopkins, that exquisite nineteenth century Jesuit poet. Harriet Monroe had directed the eyes of the literary

world to his anticipation and management of free verse twenty-five years before any other English poet even felt the possibilities of such intricate and recurrent harmonies and rhythms. These are but a handful out of the abundance of a scholarly work that non-Catholic students have been busy with in our own domain and in our own day. It is apparent that a field for higher education is white to harvest here.

Do not misunderstand me; I neither deplore nor resent their presence or their contributions in territory eminently our own. I rejoice that they have given the devotion of their minds and the tribute of their intelligence to subjects so worthy, but I do deplore the fact that for the most part, we do not know the way ourselves. In this, surely, we cannot match the scholarly traditions of our Catholic past.

My fourth specified need of higher education was for the interpretation of our literature and tradition. This includes, as I said before, all philosophical, historical, scientific, and literary work for the first sixteen hundred years of the Christian era. This is all ours; it is built on the Faith in which we all believe; it reflects directly or indirectly, the Catholicity that we practice; it cannot be interpreted correctly except in the spirit and the light of Catholic philosophy and history. Yet how much of it have we done? How many of us have read any part of the "Confessions," the "Soliloquys," the "Meditations" of St. Augustine; Tertullian's beautiful expositions on the Our Father; the "Letters of St. Jerome," human, outspoken, direct, and fine; the "Dialogues of Gregory the Great"; the "Conferences of Cassian"; the works of Venerable Bede, that dear little saint of a man, who in his solitude of Yarrow, did more to sway the thought and mould the life of England than a William the Conqueror? In how many of our colleges do we reproduce any of the cycles of mystery plays of Townley, Chester, York, Coventry? We complain that our audiences do not understand them; yet in the most pagan of our state Universities these old Nativity and Corpus Christi plays are presented with respect and received with reverence. Here, as elsewhere, we have been selling our birthright for messes of pottage.

We have left the most perfect and exquisite of Middle English poems, the "Pearl," in the hands of non-Catholic scholars who

have, out of their ignorance of Catholic and religious experience, placed it in all histories of English literature as one of our most perfect elegies. A desultory reading of the poem by a Catholic would discover the error, would place the poem among our finest spiritual autobiographies.

Again, we have surrendered Dan Chaucer, "the morning star of English song," unconditionally to our friends, the enemy. Chaucer is studied with tolerance, I might say, in our colleges; Catholic criticism of Chaucer almost does not exist. We have been squeamish about some of the *Canterbury Tales*, perhaps, while reading with complacency more shocking things in the daily papers, more innocuous things in our daily fiction. And so we have missed, mayhap, the reverence, the Catholicity, the faith and simple contrition of Chaucer in the conclusion of the *Parson's Tale*, not to speak of the *Prioress's* and the *Second Nun's Tales*. He says:

"Now pray I to them all that hear this little treatise or read it; that if there be anything in it that pleaseth them, that they thank our Lord Jesus Christ, of Whom proceedeth all wit and all goodness. And if there be anything that displease them, I pray them also that they attribute it to the fault of my ignorance, and not to my will, that would full fain have said better if I had had the knowledge. For our book saith: 'All that is written is written for our doctrine,' and that is my intent. Wherefore, I beseech you meekly for the mercy of God, that you pray for me, that Christ have mercy on me and forgive me my guilt—and namely, of my translations and writings of worldly vanities, the which I revoke in my retractions . . . But of the translations of Boethius on Consolation, and other books and legends of the saints, and homilies, and moralities and devotion, that thank I our Lord Jesus Christ and His blissful Mother and all the saints of heaven; beseeching them that they from henceforth, unto my life's end, send me grace to bewail my sins, and to study to the salvation of my soul: and grant me grace of true penitence, confession and satisfaction in this present life; through the benign grace of Him that is King of kings and Priest of priests, that bought us with the precious blood of His heart; so that I may be one of them that at the day of judgment shall be saved."

Can you imagine the most competent of non-Catholic pro-

fessors discussing this passage with anything like complete comprehension? It is one of the most touching paragraphs in all literature, I think. I know of nothing more humble unless perhaps, Michael Angelo's sonnet to his crucifix. Why do we not get into the heart of our Catholic literature?

While letting the non-Catholic world interpret Chaucer in its own way, we have let it forget that he is only one half of that fruitful fourteenth century; the other half is equally and transcendently filled by that other dominating figure, Richard Rolle of Hampole, a more important influence in his own day than Chaucer—and mayhap in our own, when we really rediscover him. Also, we have been oblivious of so unique a character as Julian of Norwich, one of the most astute, subtle, and holy women of all time. Her "Sixteen Revelations" is the significant work of her century. We scarcely know of Walter Hilton, whose "Scale of Perfection" was the favorite reading of Margaret of Richmond, the grandmother of Henry VIII; nor do most of us know at all that the first English translation of the "Imitation of Christ" was made for, and partly by this same Margaret, the friend and champion of the young Colet and Thomas More. So we might come down the centuries, finding everywhere a world of Catholic learning unclaimed by us, unidentified with us. I wonder sometimes, what non-Catholic scholars think of our apathy. Stevenson says in his *Aes Triplex*, "Some people swallow the universe like a pill."

Yet this has not been the tradition nor the practice of Catholic women. Since our Lady persevered in prayer with the apostles in the upper chamber at Jerusalem,—the Seat of Wisdom, the Queen of Confessors,—the Spirit of Wisdom and of Counsel, of Understanding and of Knowledge has rested on the heads of valiant women down the centuries. There were, at the very beginning the learned and ardent women who labored with St. Paul in the work of establishing Christianity. There was the undaunted mother of Constantine, who, when nearly eighty years old accomplished a long and difficult journey from Rome to Jerusalem on an apparently hopeless quest of the true Cross. Match her zeal, her faith today, anywhere except in fields of the foreign missions. Hundreds of us come together annually in the cause of organized Catholic service; there are luxurious machines to

take us back and forth, gracious committees to conduct us here and there. These are all necessary. But let us put ourselves in the place of Helena, arrived in Roman, pagan Jerusalem, through the suffering of inconvenient and well-nigh impossible travel, to find no clue to the object of her difficult quest and a temple of Venus standing on the spot where she felt the remains of the true Cross must be. With the intrepidity and daring of militant Faith she had the temple razed to the ground and found, as she had thought, the true Cross buried beneath. It is this kind of supernatural energy, this divine and foolish wisdom that must motivate our higher education if it is to lead to any but sordid and ineffectual ends.

We might propose the companion picture of St. Paula and her three lovely, learned daughters, Paulina, Eustochia, and Melanie who made possible the Vulgate Bible of St. Jerome. Something more than a century later there is the sister of St. Benedict and co-foundress of western monasticism on which the learning and art and culture of the middle ages rests, St. Scholastica and her contemporary and companion-spirit, St. Bridget. A century later there is St. Hilda, whose abbey at Whitby was the cradle of English literature as she was its mother. One reads in Bede's "Ecclesiastical History" of the desire of Hilda, the learned sister-in-law of the king of Anglia, to go to St. Croix, Poitiers, where she wished to join Radegund, the queen of the Franks, in her study of the Scriptures and the Greek Fathers, especially Sts. Gregory of Nazianzen and Athanasius. One might go on with the list; Hroswitha of Gandersheim and her eleventh century imitation of Terence. To how many of us today has modern education spared enough of classical culture to know, much less, to imitate Terence? There are three ladies of Tarent, for whom the *Ancren Riwle* was written, and who furnish an example of learned and cloistered sanctity to thirteenth century England; and blessed Julian of Norwich, already referred to, who was one of a series of learned and holy ladies who occupied, in turn, the little anchorhold outside of Norwich between 1300 and 1450.

Rising above the barren waste of the Reformation there is Teresa of Avila in Spain, Catherine of Genoa in Italy, Margaret Roper in England, and later Jane Frances de Chantal in France; all women eminent in spirituality no less than learning, and

capable of judging from their supernatural insight thus secured, the affairs of kings and kingdoms, of temporalities and time. And today there stand before us in the shining of their recent canonization, Saints Sophie Barat and Madeline Postel; challenges these to higher education. We are doing only that which we ought to do, we are imitating, with as little inconvenience as possible, the work which Catholic women for nineteen centuries have done with blood, with life itself.

This is the situation fragmentarily, incompletely. It is indicative rather than exhaustive. Let us look at it and draw conclusions. And let us forget to be practical for a moment; let us even forget to be successful. Let us remember that Dante's "Divine Comedy" blossomed in exile; that Newman's "Idea of a University" came from and ended in practical failure; and yet they stand as our greatest secular expression of Catholic belief, our greatest treatise on education. The higher education that we advocate, that we sponsor today, if it is to be true and substantial, may not be immediately fruitful, need not be astonishingly attractive, but it must be genuine. It may be slow in method with the deliberation of greatness,—*"great deeds take time"* Newman has said with fine simplicity. It must be patient of results, patient of disapproval and doubt, but it must be deep-rooted and grounded in Faith. It must take cognizance of the highly educated man who lives a moral life for the sake of improving the protoplasm of the next generation, as well as of the high-hearted young girl who volunteers service in Molokai for the salvation of souls in the rotting human bodies of this generation. It must be prepared to answer the utilitarian who objects that virtue is only one form of utility, and the pragmatist who tells us that we practice Christianity because it works, and the sceptic who says that religious detachment is only a sublimated irony. It must be able to point the Bergsonian back to the pagan philosophy of Empedocles and the Christian philosophy of Aquinas.

The state of men's minds today is more bewildered than vicious, more grouping in uncertainties than established in doubt. A good many are willing to believe, eager to believe, if they only knew What. And we have been selfish, non-communicative of our treasure of Truth. We have watched the secular universities grow with apprehension. We have tied up our talents of Truth

in a napkin of security and buried them in the field of our own particular little school. We have been afraid of losing what we have, not daring to trust even the divine Origin of these same talents to cause them to increase and multiply. We have weakened our own forces by foolish and fruitless competition, and have handicapped ourselves by unworthy rivalries. In all of this we are not representative exponents of Catholic education. Let us agree unanimously upon the need of higher education for Catholic women. Let us adopt an attitude. Let us establish a spirit to promote the college education of our girls. Let us devise ways and means for making it a reality; the issues are eternal. In twenty-five years the influence of the most active among us will have passed practically, and the salvation of the world will be, humanly speaking, in the keeping of the young girls for whose education we are providing now. That provision cannot be too far-sighted, too liberal. Send our Catholic girls to Catholic colleges at whatever sacrifice. Parents, faculty, and students must meet and cooperate upon ways and means. Give them a thorough, thorough, thorough training in Christian Doctrine, in Church History. Put these courses at least on a level with all other courses, and if there be a question of credits ask to have credits in them recognized by the state universities. I think that it will be our own fault if we do not gain this recognition. Then give our young Catholic women a complete course in history of philosophy, Greek, Scholastic, Modern, a complete course in ethics. All these. Then let them read, not books about books, but the master works themselves of our great Catholic past. How many of us, if we could go back, would not do all this with avidity and eagerness? Out of the establishment of such a standard of higher education, out of the ardor and zeal and enthusiasm for all things Catholic will come our only effective feminism, our only legitimate sphere of woman's rights, our complete and perfect triumph of Christian womanhood.

SISTER M. MADELEVA.

THE CHILD AND HIS ENVIRONMENT

The much reputed increase in juvenile delinquency and crime during the post-war period has elicited many thoughtful discussions regarding American life, education, and government. The backwash of all the discussions and the conclusion of most of them is that those forces which would help individuals to withstand the temptations of a changing world were not cultivated in American youth. Character defects of every kind were pointed out and constructive and preventive measures suggested.

Between the years 1910 and 1923 the commitments to penal or reformatory institutions of offenders under the age of 34 years increased 3.7 per cent (Potter, Ellen C., "Spectacular Aspect of Crime in Relations to the Crime Wave." *Annals of the American Academy of Political and Social Science*. May, 1926, p. 14). A recent survey of the personnel of the prisoners in Pennsylvania penitentiaries and reformatories revealed the fact that 27 per cent of the prisoners were under 21 years of age (Potter, Ellen C.; *loc. cit.*, p. 18).

While the above statistics and their interpretation appear to indict the character and efficiency of the educative process, by which these derelicts were trained, there are others which tend to invalidate these inferences and references. The United States Census Bureau presents the following conclusion as deduced from a report on a survey of 19,080 prisoners, who were committed to penal institutions in the first six months of 1923. This group represents only 11.5 per cent of the total commitments for the entire year.

The figures show, in general, a decidedly lower educational status for the prisoners than for the population as a whole. A study of the commitments shows that, for every 100,000 of the adult population, 42.7 came from the illiterate as against 27.3 from those who can read and write. Among the literate group the commitment ratio is highest, 31.4, for those of only elementary school education, and lowest, 14.3, for prisoners who had some college training.

Strikingly does the survey reveal the extent of crime caused

by illiterates who violate the dope laws. The male illiterates in this group constitute 11.5 per cent, compared to 6 per cent convicted for robbery, 10.8 per cent for burglary, and 6.1 per cent for larceny and related offenses. More than 50 per cent of drug violators had no higher than a sixth grade education.

Lewis E. Lawes, warden of Sing Sing Prison, New York, speaking on November 15, 1930, to a meeting of the Missouri State Teachers Association, stated that 87 per cent of the crime in the United States is committed by persons having some schooling, but that only 2 per cent of the crime in this country is committed by persons having college training.

A study of probationary court cases in New York shows that 50 per cent of the delinquents had been truants, retarded or otherwise maladjusted in school (Cooley, Edwin J., *Probation and Delinquency*. Thomas Nelson and Sons; 1927, p. 88). The Children's Bureau, after a study of 2,378 delinquent children, reports 48 per cent with parents who were alcoholic. Children brought into court for a second offense were more likely than first offenders to come from homes in which alcoholism was a problem (Abbott, Grace, *Report of the Chief of the Children's Bureau*. United States Department of Labor, 1927, p. 17). More than 47 per cent of 3,053 cases before a New York probation bureau were products of broken homes (Elliott, John L., and McCloskey, Mark A., "Environmental Conditions and Crime." *Annals of the American Academy of Political and Social Science*, May, 1926, pp. 157-161).

The general phenomenon of juvenile crime has been brought vividly before the American people in recent years, both by the criminal occurrences themselves and the vivid descriptions of them in the daily newspapers. Instructors also of the public conscience have frequently made statistical arguments to show the truth of their contentions that criminal youths are on the increase.

These facts and others that came from the personnel studies made in the recruiting stations during the war period have raised more conspicuously the matter of character and personality than ever before in the history of American education.

The first remedy for the crime wave and the prevention of the reoccurrence of the war facts was in an Americanization program which consisted largely of a process of inculcating the principles of good citizenship.

The schools of the country were induced to develop the program, and citizenship received a greater emphasis in the courses and the disciplines of the schools. Such programs were soon conceived to be cognate with moral, character, or religious education, and we came to the consequent movement, which has become the focus of much attention in the educational world—character development.

Generally it was conceived that American youth did not receive the training in ethical traits, which would enable them to live up to the demands of our ethical, social, political, and industrial levels. The movement in character development became largely a matter of the inculcation of the ethical qualities, which were thought necessary for a citizen of the republic. The problem of delinquency was to be solved by steeling the young for their environment.

The thirteenth report of President Hoover's Wickersham Law Enforcement Commission, on the causes of crime, exposes another side of the issue. In a two-volume report of 800 pages, with a quarter of a million words, which comprises the findings of a limited number of studies which were conducted previously, the commission admits that it did not settle the larger problem, which was to have been, in the designation of President Hoover, a comprehensive discussion of the causes of crime and the prevention of the causes. Only nine members of the commission signed the report; the signature of Judge William S. Kenyon of Iowa did not appear at all, and Henry W. Anderson of Virginia submitted a minority report which was not in concurrence with that of the commission. In it he states:

"I am unable to concur in the disposition made by the commission of the important branch of the inquiry dealing with the causes of crime. At the time the commission began its work the President expressed the hope that it would make accurate determination of fact and cause, and follow these with

constructive, courageous conclusions which will bring public understanding and command public support of its solutions. I am constrained to take the view that the report of the commission does not meet these specifications."

The studies from which the facts were gathered were made by Clifford R. Shaw and Henry D. McKay for the Institute of Juvenile Research, supported by the Behavior Research Fund of Chicago; Morris Ploscowe of Harvard University; and Miss Mary Van Kleeck, who based her observations and findings on a study of the records of convicts in Sing Sing Penitentiary, and conditions of unemployment and crime in Massachusetts.

From these and other studies, with a limited scope, the commission makes an effort to give some categories of the causes of crime. These are: (a) unemployment; (b) political influence in law enforcement; (c) defective mentality; (d) bad environment; (e) improper family life; (f) broken homes; (g) complexity of bad laws.

These causes may be more generalized into two main causes, which are: (a) personal or individual, because the individual himself is contributory; and (b) social, with the major responsibility resting on society. The social causes are in the environment.

The environment factors largely and strongly in the history of juvenile delinquents. The vast majority of these come from "culture areas," which beget, encourage, and promote such tendencies, or at best offer low neighborhood resistance to crime. These are typed as "concentration," "delinquency" areas, or "bad lands." As physical areas they have a spread of from one to two square miles.

Such areas are characterized by: (a) physical deterioration; (b) decreasing population; (c) high rates of dependency; (d) high rates of foreign born and negro population; and (e) high rates of adult offenders. They are usually found in loop, factory, stockyard, mill, and foreign-born population districts. The studies reveal that there are no delinquent boys in the best residential districts.

The repeaters come from such areas, and beginners originate

in them through association with those who have fallen. A study of the records of Cook County Juvenile Court, of a period of one year, showed that only 25.6 of the delinquents were alone in their initial delinquency. The areas have a milieu, so that delinquency rates fall as the "inclose" sections are left behind.

There are high and low rate areas. A study showed that, between 1917 and 1923, of 2,639 boys committed to correctional institutions by Juvenile Courts, three areas gave fifty each, and six together gave only one boy. More than 26 per cent of the boys between ten and sixteen were dealt with by police probation officers in 1926, in an area two miles square; 17.6 in another; 14.3 in another; and 21.5 in another. The same tendency appeared to pervade 8,141 alleged male delinquents between the ages of 10 and 17, who actually appeared before the Juvenile Court of Chicago between January 1, 1917, and December 31, 1923.

This definite influence of the environment on the conduct of the young appeared in another series of studies, made under other circumstances, and of groups of children, whose ordinary conduct was regarded as fairly normal. Opinion, of course, and preconceptions had always attributed much to the environment, but these studies are based on the survey and analysis of objective facts.

"The child probably derives his ability to score on our moral knowledge tests mainly from his home environment. This does not mean that his ideas agree at all points with those of his family, but that the number of correct responses he makes on the test is more nearly like the number made by his parents, than it is like the number made by his day-school teacher, Sunday-school teacher, or club leader." (Hartshorne and May, *Studies in the Organization of Character*, p. 126. Macmillan Company, 1913.)

"The association of deceit with sundry handicaps in social background, home conditions, companions, personal limitations, and so on indicates the need for understanding particular examples of dishonest practice before undertaking to 'judge' the blame-worthiness of the individual. As far as possible, such social and personal limitations should be removed, not only for the sake of getting more honest behavior, but for the sake of

the child's whole development." (Hartshorne and May, *Studies in Deceit*, p. 414. Macmillan Company, 1928.)

"The cure will probably turn out to consist in two major processes: first, the removal of the original conflict or strain between the child and his environment; and, second, the replacement of the old habit by a new one. There will doubtless be cases in which the first will be sufficient. Once a satisfactory social adjustment is secured, the dishonest habits will be abandoned." (Loc. cit., p. 23.) "This is particularly true in drawing attention to the fact that the situation in which the child is placed is the determining factor in his behavior. A child steals ordinarily to get something normal and worth while with which his environment has not provided him." (Loc. cit., p. 24.)

Abundant evidence might be cited from every variety of objective studies to impress upon the judgment the fact that the environment functions in a large and major role in the formation of behavior.¹ All the studies reveal both the subjective (traits, ideals, motives) and the objective forces in behavior, with the conclusion that the environment is often the more potent and effective.

"An extreme behaviorism tends to ignore the inner aspects of behavior in favor of its external features, as though one could learn all about a bird by watching its shadow. External adjustments may be harmonious even while the mind is in turmoil; or the mind may achieve a specious unity within itself and ignore its failures to make adjustment to the demands of life. But if the mind is regarded as an instrument of dynamic, creative adjustments, to cherish, achieve, and revise man's wants, then

¹ Note: In the last or 14th report of the Wickersham Commission more details are given in regard to crime and the foreign born. In this report Miss Alida C. Bowler (taking her data from the survey undertaken under the direction of Dr. Edith Abbott, dean of the University of Chicago's graduate school of Social Service Administration) states that not only do the foreign born commit fewer crimes than the native born in proportion to their respective numbers, but that in crimes for gain, including robbery, the native white greatly exceed the foreign born. In respect to crimes committed by the descendants of foreign born, Miss Bowler states: "It is worthy of note that in all these interviews with officers and workers, who have handled hundreds of cases of these young offenders of the so-called second generation, not one blamed the foreign stock from which they sprang for their criminal tendencies. With few, if any exception, in the minds of these keen and experienced observers, the waywardness of the immigrant's son is traceable to the effect of the conditions under which he and his parents must live, and the influences to which he is subjected in the neighborhood where he spends his most impressionable days."

the only genuine organization of the self must be a part of a more inclusive organization which embraces both the self and its entire environment—social, mental, and physical." (Hartshorne and May, *Studies in the Organization of Character*, p. 2. Macmillan Co., 1930.)

The above facts may be made the basis of certain inferences of educative and educational value. The first of these is that society in general, and communities in particular instances, are not justified in the assertions, imputations, or indirect insinuations that the school or the educative process, as now provided, is the cause, or a positive influence, which may lead to the ill ways, that the lives of some of the young take.

The school as a system develops the intelligence and provides situations that evoke moral behavior on the part of those who participate.

"Honesty is positively related to intelligence. In almost any group of children of approximately the same age, those of higher levels of intelligence deceive definitely less than those of lower levels. The child who scores above the average for his age in intelligence will, other things being equal, score below the average for his age in deception." (Hartshorne and May, *Studies in Deceit*, p. 408, s. Macmillan Co., 1928.)

Whatever the shortcomings may be of the school, in a negative way, in its development of the moral sense to meet specific occasions that lead to delinquency, the conduct that leads to it is a function of the situation that calls it forth, and for this society that allows the situations is indicted thereby rather than the school. The culture areas out of which delinquency grows are at least tolerated by the society of which they are a physical and, in most instances, a moral part.

Schools may sin negatively by not developing that moral stamina which would avail the young in moments of temptation, but rarely do they provide situations which directly incite to immoral behavior.

The school may also be subjected to criticism inasmuch as its courses in morals, character, citizenship, religion, or whatever designation may be given them in individual cases and curricula, are not structured and motivated to develop an adult population, sooner or later, which will have the moral, the social,

and civic consciousness to work for the removal of the pest spots in the community of which they are to become a constituent part. No one has been morally educated who does not accept this social obligation to the young, because it is a basic of moral consciousness and upright behavior "to be a brother's keeper."

Even Plato set up politics as a primary objective of the schools, to the end that through education all would learn to participate actively in the affairs of the ideal state.

The cultivation of this aspect of the growing mind is one of the school's social obligations, and a special educational obligation is to educate for leadership in which the teachers themselves must as far as possible show the way in community responsibility. Life has become so much a matter of living together in large groups that education for life must incorporate into its discipline and motives the methods of living rightly under such circumstances.

The police and civil officers are impotent in preventing the coming of the culture areas, which contaminate youth, because in most ways they do not violate the law but prepare for such violation. Between lowering moral behavior and delinquency there is no clear line of demarcation. Youths pass from one to the other with little incentive, and often unconsciously. It is a gradual growth from unsocial to antisocial, to anti-law, and only when overt conduct can be shown to have violated a law, a statute, or a police regulation can the law touch the offender, who becomes thereby technically a delinquent.

The only sane remedy is in the social consciousness and resultant social activity, which recognizes and removes, by first acknowledging that responsibility, and then fulfilling its obligations. This, too, cannot be effected by preachments to the adult population, that has become accustomed to former ways of passive tolerance; it is likewise a growth effected through revised educative procedures. Communities as communities of the future must be conscious of the need of lessening crime, not merely by the present-day repressive measures applied to the individual delinquent or derelict, but by prevention through the removal of causes, and by sponsoring such social and group

agencies, whether educational or recreative, which protect boys from drifting into crime. All such work of prevention costs more in hours of human intelligence and energy than mere sermonizing. Crime costs more in hours of human agony than the annual crime budget of \$1,114,629,000.

The participation in the social structures of a parish, interest and cooperation in all parish societies and clubs can be made the outcome of the educative process. The schools can educate in Catholic action, only by acting a socio-religious program, but not by educating in information about social action.

These all are an inestimable aid to the development, not only of the right environment for the young, but of the foundations of moral behavior. While the delinquency of modern youth may be appalling, there is the still greater problem of the insidious immoralities, which can ultimately do more harm than overt delinquencies. The growing young need supervised social grouping to attain the right patterns and measures in this phase of their growth. Such supervision and grouping must go beyond their spiritual and supernatural purposes if they attempt service for modern youth. They must accept the basic laws of growth in the human materials with which they deal.

The facts reviewed above are indeed impressive, but, at best, they only show the outcomes of the past in education and social growth. Evidently education was then defective in the sense that it was behind the needs that grew out of rapid-social growth. It was educative rather for the present and past than for the present and future. It was education rather about the good, than in good living. The "concentration" centers or the "bad lands" came with the very nature of our socio-economic development, and there is no reason for believing that the forces that brought the present situations, will not continue to bring them in a greater variety in the future.

Newton D. Baker, former Secretary of War in President Wilson's Cabinet (*The Journal of Adult Education*, June, 1931), describes the problem in a crisp and picturesque way:

"I wonder whether our present problem is not one of naturalizing and assimilating ourselves to the present world, which differs as greatly from the one into which we were born as the home-

lands of our foreigners differ from the America to which they come. Certainly it is true that persons who are now 35, 45, or 50 years old and who stopped learning when they left college are as completely out of touch with their environment as are any of the immigrants. . . . I think it was Pericles who said: 'We Greeks differ from other peoples of the world in this: that we do not merely hold a man who abstains from public affairs idle, we hold him useless.' Today a man who abstains from taking a high stand on public questions is not merely useless but dangerous."

Much is now written about education for leisure, because leisure has become a great part and a deep potential of modern life. That it is becoming a great part of life is apparent on every hand. What its potential in our problem is may be learned from the studies made of the relationship between unemployment and crime. The indications are that unemployment ranks high among the factors which influence crimes against property. Its potential in moral delinquency is already showing itself in many sectors.

JOHN M. WOLFE.

THE BIRTHDAY OF THE YEAR

The custom of honoring the birthday of a new year is almost universally practiced. From ancient until more modern time, we find special solemnities or merry-making taking place upon the first day of a new year, according to the character of the people. A nation may be fairly judged by the manner in which its holidays are observed. Few things are harder to change or eradicate than the manner in which a nation seeks its amusement, and it was not without infinite effort and patient struggle that the early Church Fathers coped successfully with the orgies of ancient Rome on holiday bound.

The Hebrews were wiser than the Romans, for they celebrated two New Year's Days annually, one civil, the other sacred. The civil year began with the first new moon in October or Tishri, and the sacred year with the month of Nisan or in April. The beginning of the civil year was a holiday or festival and was announced by the blowing of trumpets. The commencement of the sacred New Year was religiously observed. The Passover was associated with it.

It is difficult to connect the Hebrew nation with the revels which date back for centuries in the lifetime of other nations. Innately religious, their playtime was not given over to sport and games such as made happy the pagan people of Rome and Athens. Our own custom of celebrating New Year's Day has much within it that can be traced to Roman revels indirectly.

Many of these practices actually came down from the Germans who had been surprised during one of their celebrations by Germanicus, of Rome, and who was able to capture them while absorbed in drinking and feasting. The conquerors now added their own manner of pagan pastimes to the more simple rustic amusements of the Germans, who, however, retained their old date for the beginning of the New Year. It had been called since the sixth century, Martinmas, in honor of St. Martin whose feastday was celebrated on November 11, about the beginning of the winter solstice in Germany.

While Germany celebrated Martinmas as the New Year, the Romans still reckoned January 1 as its New Year. Janus, the

god with two faces, one looking backward and the other forward, was thought to be appropriate, by Numa Pompilius, the ruler of Rome, as the patron for such an occasion.

The Athenians had a festival about the first of January in honor of Juno, the patroness of marriage. It might be stated right here that the Flemish people have a name for this month which indicates the moon of marriage. The Ionians celebrated the festival of Bacchus in January and the Egyptians one in dishonor of Typhon, who slew Osiris. On this occasion the Egyptians refrained from blowing trumpets. But the games and amusements of the Ionians were much like those of the Romans, and these, too, have colored those of our own times.

They wished each other a happy New Year. They made presents to each other and disguised themselves in various strange attire and indulged in excesses. At first, the day was observed as a fast, but very gradually the people's mood changed and amusement and revels became the order of the day. This continued until the Church Fathers set the day aside in honor of the Circumcision of Christ.

After the adoption of the Julian calendar, the old German New Years at Martinmas suffered a change. Much of the Martinmas spirit of jollity, however, endured in the celebration of the first of January as New Year's Day.

It is recorded that gift giving was a part of the celebration of New Year's day as far back as twenty-six hundred years ago, at the very beginning of Roman history. Among ourselves and almost everywhere in Europe, this practice still persists. These gifts were called *strenae* by the Romans, and the French still call them *etrennes*, which is derived from the Roman word. The compliments of the season were then exchanged as now. The presents consisted, for the most part, of gloves, pins and such small articles. When money was given, it was called "pin-money," a familiar word with us but quite a different meaning. The exchange gave way to demands.

Finally the giving and taking of gifts became so extravagant that Emperor Claudius forbade the *demanding* of gifts except on the day itself. In Scotland it was a custom to ask for a gift at New Year's, and Henry III was so given to the practice that he demanded nothing less than gold plate and precious jewels.

Queen Elizabeth was also addicted to the practice, and her wardrobe was largely recruited from New Year's gifts.

At all celebrations of the day, in every nation, drinking the wassail cup in spiced ale became the most important function. "Wass hael" (what health), the pledge itself, finally became the name of the bowl containing the mixed drink. Nothing can compare with its manifold ingredients in modern cookery. A book relates that it "contained eight kinds of spices, six bottles of ale, sherry and Madeira, twelve eggs well beaten up and many different fruits. After much stirring, skimming and simmering, twelve fine, soft, roasted apples were added and the mixture served up hot." The poor, unable to make the elaborate drink, came with empty bowls begging for good measure from the wealthier neighbors. In return, toasts were drunk to their host, his family, his stock and even his trees, for as long as the compliments were kept up the host was under obligation to keep the bowl flowing.

An old English writer held this health-drinking as an infliction, for he vents his spleen in the following words: "This day shall be given many more gifts than shall be asked for, and apples, eggs, oranges shall be lifted to a lofty rate; when a pome-water bestucke with a few rotten cloves shall be more worth than the honesty of a hypocrite; and half a dozen eggs of more estimation than the vows of a strumpet." Evidently there were leanings toward Volsteadism even in the old days.

The custom of drinking "wassail" prevailed in every country of Northern Europe, though perhaps under another name. In Scotland, a "hot pint" was prepared just before the stroke of midnight and the family, standing, would drink a "good health" to each other as the New Year came in. Afterward, the hot kettle was taken off to a neighbor, who, in his turn, was coming forth bent upon the same good fellowship. Boisterously the good wishes went upon their rounds. In this way, the coming of the *first foot* was considered "good luck" to the household where it entered, since it brought a full measure of good fellowship behind it. Not without its shady side, however, for the practice fell into disorder when thieves made their entry and their safe "get-away" through its channel. Probably this gave rise to the doggerel,

"Take out, then take in,
Bad luck will begin;
Take in, then take out,
Good luck comes about."

With the growth of more spiritual living, much of this anniversary is no longer given over to gross eating and drinking, and the demanding of "gifts" from our friends, although in Belgium hospitality is the motive of the day. At Brussels, tables were spread well laden before the house and passers-by invited to partake of good cheer. At Dinant, it has been the practice to make cakes to be presented with greetings to friends. In many parts of the country there ensued a friendly rivalry to be first in extending the compliments of the season, and all kinds of harmless devices were resorted to for that purpose. At many homes in Liege, children appear bearing an unconsecrated wafer and present it to the lady of the house, receiving a gift in exchange. The first wafer is fastened over the kitchen door. The first boy entering is asked his name by the young lady of the house, for that will be the name of her future spouse.

Many parts of Europe still parade in masks on that day. Men go about dressed as wild beasts, singing and dancing on the streets until the New Year comes in. This custom was rebuked by a church council as far back as A. D. 566 and has become more moderate. The New Year's parade of Philadelphia is distinctly different from these old revels and yet may trace its origin indirectly to them. Many local characters and absurd situations in national as well as local politics and civil affairs are caricatured in the parade at Philadelphia. The wandering minstrels of old who went about playing and singing are at the foundation of the great number of gaily attired "bands of music" in line of parade. Of old, it was the watchman, policeman and porters and chimney-sweeps who took part in these festivities. Today, in the city of Brotherly Love, it is the men who are engaged in similar undertakings who furnish the "fun" of the New Year's parade.

The ringing of the New Year bell was and still is the opening "chime for the cheerful time," and the making of New Year calls is still followed, but the practice seems to be falling to disuse. But the gathering of people to watch "the old year out and

the New Year in" still persists, together with "watch-meeting" and midnight services in churches and the making and breaking of "resolutions" in an effort to amend the old life and re-clothe the new, when

"The old and new year meet,
And one goes back to God again,
And one stays on for joy or pain."

MARIE SCHULTE KALLENBACH.

EDUCATIONAL NOTES

DIOCESAN SUPERINTENDENTS' REPORTS REVEAL INCREASES IN CATHOLIC SCHOOL ENROLLMENTS

The Rev. John I. Barrett, Ph.D., Diocesan Superintendent of Schools, in a recent radio address announced that the total enrollment of pupils in all the grade schools of the Archdiocese of Baltimore was 50,683. This is an increase of 1,202 pupils over the previous report. The enrollment in high schools was given as 5,726 pupils and in commercial classes 1,281 pupils. This makes a total of 57,690 children in the elementary, secondary and commercial schools of the Archdiocese. This is an increase of 1,800 over the report for the preceding year.

The report of the Rev. Richard Quinlan, S.T.L., Diocesan Supervisor of Schools of the Archdiocese of Boston, gives the total membership in all Catholic schools in the Archdiocese below college grade in June, 1931, as 98,266, an increase of 1,124 over the figures for the school year 1929-1930.

During the school year 1930-1931 the total membership in parochial schools was 96,581. This represents the number of individual pupils who were enrolled in parochial schools at any time during the school year. The average membership in parochial schools was 92,582. The average number in daily attendance was 88,062. The percentage of daily attendance was 95 per cent.

The thirty-seventh annual report of the schools of the Archdiocese of Philadelphia, as prepared by the Rt. Rev. Msgr. John J. Bonner, D.D., Superintendent of Parochial Schools, shows the grand total of attendance is 139,654. The increase over the preceding year was 1,401. In Philadelphia there are 45,223 boy students and 46,625 girls. Outside of the city there are 23,694 boys and 24,112 girls.

The annual report of the Very Rev. Joseph V. S. McClancy, Superintendent of Schools of the Diocese of Brooklyn, reveals a total attendance for the year 1930-1931 in elementary schools, high schools, normal schools, colleges and seminaries, of 121,502. The 203 elementary schools had a total attendance of 107,902 pupils, of which 53,895 were boys and 54,007 were girls. A total

of 11,010 students attended the four-year high schools, 4,699 boys and 6,311 girls.

The Rev. Joseph H. Ostdiek, M.A., Superintendent of Schools of the Diocese of Omaha, in his annual report for the year 1930-1931 gives the total Catholic school population in the diocese as 16,892. Of this number, 12,332 pupils were in elementary schools, 1,921 in high schools, and 2,639 attended college.

There are 30,812 pupils enrolled in the parochial and diocesan educational institutions of Providence, it is revealed in the annual school report, which was recently made public. This is an increase of 453 pupils over the previous year. The Rev. Thomas V. Cassidy, M.A., S.T.L., is Superintendent of Schools of this diocese.

The total number of pupils in the Diocese of Rochester as given by the Rev. John M. Duffy, Superintendent, in his annual report, was 30,625. Of this total, 27,879 pupils are in the elementary schools and 2,746 in the high schools. The report lists 17 new schools built during the past seven years at a total cost of \$3,360,779, every one of them thoroughly modern and nearly all of them with auditoriums and gymnasiums.

The 1930-1931 school report of the Diocese of Toledo, as prepared by the Very Rev. Msgr. F. J. Macelwane, Diocesan Superintendent, gives the total attendance at all Catholic schools in the diocese as 29,031. This total is divided into 23,913 pupils in elementary schools, 3,861 students in high schools, and 1,257 college students.

EDUCATION DEPARTMENT MEASURE INTRODUCED IN CONGRESS

Among the more than five thousand bills introduced in Congress is one providing for the establishment of a Federal Department of Education. This measure has been introduced in the House of Representatives by Congressman Reed, of New York, co-author of the Curtis-Reed bill which failed of passage in the Seventieth Congress. Mr. Reed's new bill, it is understood, while still providing for the establishment of a Department of Education with a Secretary of Education in the President's cabinet, embodies a number of changes over the old measure. Among these are: the provisions for three Assistant Secretaries of Education, instead of one as heretofore advocated; the

more detailed specification of the administration of vocational education, and the provision for an Inter-Departmental Council on Education, instead of a Federal Conference on Education, to coordinate the educational activities of the several government departments.

Included among the other bills, which covered a wide range of subjects, are several other measures with educational phases, numerous measures touching upon immigration, unemployment relief, naturalization, veteran hospitalization and relief, prohibition, and other topics.

Representative Rudd of New York has introduced a bill providing for the amendment of the Immigration Act of 1924 so that it shall read in part as follows:

"Nuns, deaconesses, sisters of any recognized Order of any religious denomination may enter the United States as teachers in parochial schools, nurses in hospitals, and for services in any institution of a charitable nature after the passage of this Act."

Another joint resolution introduced in the House authorizes and requests the President of the United States "to issue a proclamation calling upon the officials of the Government to display the flag of the United States on all government buildings on October 12 of each year," Columbus Day, and to invite the people of the country "to observe the day in schools and churches, or other suitable places, with appropriate ceremonies expressive of the public sentiment befitting the anniversary of the discovery of America."

Another bill provides that the Public Printer shall be authorized and directed to print and mail copies of the daily issues of the *Congressional Record* to all public and parochial high schools in the United States.

BICENTENNIAL CONTEST DETAILS ANNOUNCED BY COMMISSION

Two students, one from a high school and one from an institution of higher learning, will receive from the United States George Washington Bicentennial Commission, this year, the official George Washington commemorative medal in gold, cast especially for the purpose by the United States mint, in token of having won first place in the nation-wide series of contests to be held in connection with the Celebration of the Two Hundredth

Anniversary of the Birth of George Washington. Only those students who enter one of these contests will be eligible to receive the official medal award.

Three different contests, providing for the participation of students in every type of school, will be conducted—declamatory in the elementary schools, essay in high schools and oratorical in the colleges. National winners, however, will be selected only in the essay and oratorical contests. The declamatory contests will end with the state winners.

Pamphlets on organization and general regulations have been prepared by the National Bicentennial Commission and will be sent to every school in which students enroll in the contests. The contests in each state will be conducted by a State Contest Committee, appointed by and working under the supervision of the Bicentennial Commission of the state in cooperation with the United States George Washington Bicentennial Commission.

Prose and poetry relating to George Washington have been collected by the United States George Washington Bicentennial Commission and printed in a pamphlet which will be distributed to the teachers of schools in which pupils enter the contests. The contestants in the declamatory contest must choose their selections from this pamphlet.

The subjects from which high school students may make a selection for an essay have been named as follows by the United States Bicentennial Commission: George Washington, the Farmer at Mount Vernon; George Washington's Spirit of Sportsmanship; George Washington: Statesman and Soldier; George Washington's Sense of Duty; Washington's Balance of Character; The Many-sidedness of George Washington; George Washington, the Friend; Washington's Influence on Our Life Today.

The subjects from which selection may be made by students in institutions of higher learning entering the oratorical contest are: Washington the Courageous; Washington and the West; Washington the Man of Business Vision; Development of George Washington's Military Ability; George Washington's Understanding of Men; Washington: Nation Builder; First in Peace; Washington: Exemplar of American Ideals; George Washington, a World Figure; The Spirit of Washington.

All the contests are to be kept on the highest plane possible.

There will be no cash awards made. To the winners of the contests in each state, the United States George Washington Bicentennial Commission will present the George Washington commemorative medal in silver, also cast by the United States mint especially for the purpose, while the same medal in bronze will be presented to the second place winners. A certificate of award will be issued to those who rank third.

When the state winners of the oratorical contest have been determined they will compete in a regional contest, the winners of which will go to the national or final contest to compete for the gold medal. The schools represented by the regional winners will be presented with a memorial plaque.

It is pointed out by the Bicentennial Commission that these local school elimination contests will be over by the time the celebration actually begins on February 22. The winning essays from each state must be in the offices of the National Bicentennial Commission by April 19, 1932, and the finals in the oratorical contest will be announced at a later day.

For additional information students should apply to the contest committee of the Bicentennial Commission in their state.

PART-TIME VOCATIONAL HOME ECONOMICS CLASSES

Selection, purchase, preparation and serving of nutritious foods, the construction of suitable clothing, and the management of the family expenditures, are among the courses given in part-time vocational home economics classes, according to the annual report of the Federal Board for Vocational Education.

These classes, which are found chiefly in the urban centers, are intended for girls who have dropped out of full-time school to enter the wage-earning field or to assume responsibilities in the home.

There is a great need, the report shows, for the increased organization of part-time home economics classes in small towns and rural communities, where many girls are out of full-time school on home permits and have large responsibilities in their homes due to illness or decease of the mother. Frequently, such girls have full charge of a home, including the feeding, clothing, and care of the members. Girls employed for a wage, or serving as mothers and helpers in their own homes, marry young and need

home-making education to guide them in setting up desirable standards of living on minimum incomes. Many of the vocations in which these girls are employed for a wage, also, have to do with home-making activities that have now become commercialized, and instruction in home making is sometimes a means for determining their interest or fitness for engaging in such vocations as those of seamstress, dressmaker, nurse for children, milliner, food service, or general household service.

Enrollment in part-time classes in home economics reached 33,541 in 1931, an increase of 12,318 over 1930. This is in comparison with the enrollment of 285,519 girls and women in all types of home economics classes in the 48 States and Hawaii in 1931.

TWENTY YEARS OF SERVICE

January, 1932, marks the beginning of the twenty-first year of THE CATHOLIC EDUCATIONAL REVIEW. For twenty years, therefore, this publication has been guided by the purpose for which it was founded—"to give voice to the spirit of unity and uplift that was being felt throughout the Catholic educational system."

THE CATHOLIC EDUCATIONAL REVIEW rejoices that it has had a part in the development of Catholic schools during the past two decades. Every effort will be made to adhere to the ideals of the founders in order that the Review may continue to be helpful to those who have consecrated their lives to the cause of Catholic Education.

The February Number

The February issue of THE CATHOLIC EDUCATIONAL REVIEW will contain among other features an article by Rev. George Johnson, Ph.D., on the recent report of the National Advisory Committee on Education. Charles N. Lischka, A.M., will contribute an article on radio in education. The issue will also include the first of a series of articles by Rev. P. W. Browne, D.D., Ph.D., on pioneers in the field of Catholic Education in North America.

REVIEWS AND NOTICES

The Mass. Its Doctrine. Its History. The Story of the Mass in Pen and Picture. By Abbot Cabrol, O.S.B. New York: P. J. Kenedy & Sons, 1931. 72 illustrations. Paper binding, \$1.00.

"It is the Mass that matters" was, in good old Catholic times before the Protestant revolt, a common saying among the people because they understood the Mass to be the center and heart of Catholic Christianity. Sir Thomas More, while assisting at Mass one morning, received peremptory summons to attend upon the king, his earthly lord, to which he gently replied: "I am now paying court to my heavenly Lord and I must first perform that duty."

The book under review, a résumé of Abbot Cabrol's extensive contributions to liturgical studies in artistic and popular form, serves as a timely reminder to Catholics of our day that the Mass is a synthesis of Christian dogma, the center of Christian worship (p. 59): "If it came to an end the whole fabric of Christianity would crumble." The Mass is the most excellent means of paying court to our heavenly Lord, which, after all, is the purpose of our existence. Would that the faithful understood better that in the realm of spirit as well as of matter it is more blessed to give than receive. It is our destiny primarily to give glory to God and secondarily, by way of consequence, to receive reward and happiness. The Holy Sacrifice (p. 35) "responds to the most mysterious instincts of that human nature which is 'naturally Christian,' to inclinations implanted in the human heart by God, answering to the deepest needs of the soul (p. 6), "a sublime symbol to realize the union of the faithful with their God."

The beautiful illustrations lend an impressiveness always helpful to the average reader of serious literature. The printing of the English version in France may be accountable for several typographical defects in misplaced hyphens at the end of lines, such as "myst-eriously," "apost-les," "describ-es." In the chapter, "Literature of the Mass," Daniel Rock's "Hierugia" is erroneously listed as non-Catholic; whereas only the editors of the 1900 edition were non-Catholics.

We welcome the learned Abbot's judgment on the shape of the chasuble (p. 66): "Little by little its size has been reduced until today (in France) it has arrived at the ungraceful shape called *violin*. The ancient shape, has, however, been almost everywhere revived; it is more imposing, and indeed more normal."

The book is not designed as a text for classes, nor, except for the pictures, suitable to the immature mind; but certainly it would make a very appropriate gift for grown-ups to awaken in them a consciousness of the prodigious revelation of Divine Love which the Mass is.

DOM BENEDICT BROSDAHAN.

Scholastic Metaphysics. Part II, Natural Theology. By John F. McCormick, S.J. Chicago, 1931: Loyola University Press. Pp. xviii + 291.

This work is Part II of the studies in Metaphysics which Father McCormick is making available for classroom use. The work is thoroughly done; the bibliography is ample, including all the really worthwhile books touching on the subject, and the presentation is clear, forceful, and even elegant. We are taken first to the origin of the idea of God. It is insisted upon that this idea must have some meaning, and that it must begin from some source. This idea is shown to come from reason, although reason does not make it complete; it remains in the domain of analogy. Granting man with intelligence and a place in the world, the search for the ultimate cause must necessarily begin; man seeks an answer to the problem of existence and the why of reality. The agnostic is too negative; his position is antagonistic to reason. Yet we have no intuition of God, as the Ontologists thought; we must come to God through the things which call to Him as to their cause.

The proofs for the existence of God are in excellent order; their rational value is emphasized; we must rest our hopes on the ability of our reason to achieve truth. In the case of the existence of God, it is clear, from the presentation of the case as here made, that reason does attain truth. In the investigation of the attributes of God, the same solid rational method is followed; step by step, the intellectual concept of God is se-

curely expanded. Perhaps it is in dealing with the will of God that Father McCormick is at his best; in reconciling free will with the Divine Foreknowledge, he leans to Molinism and the *scientia media*.

Cosmic theories without God and Creation fail to meet the factual requirements; theories of unproduced matter, pantheistic systems, whether in ancient or modern dress, are all inadequate. A close examination of the text shows that this inadequacy is not merely asserted, but that forceful, convincing reasons are brought forward to establish it. The style of Fr. McCormick is not merely precise; it is so compact that not a word could be omitted. This is a book to study, not to read; that is what a textbook should be. It will not convince the atheist, because he will not ponder over it; above all, he will not *consider it in his heart*. Perhaps, when he comes to the problem of evil, the atheist may reflect just a little; for he knows that, explain it as he will, he cannot escape it. "God's cooperation," says Fr. McCormick, "is moral in so far as He forbids evil"; . . . "it is physical and mediate in that He gives to all causes the power to act, and physical and immediate in that He acts along with the action of every cause." The evil itself is due to the deficiency of the created cause; in so far as it is moral, it rests wholly on the will of the free agent.

We take pleasure in commending this work not only for the solidity of its philosophical presentation but for the careful manner in which it has been planned and constructed. The teacher of theodicy will find the list of readings, at the end of each chapter, replete with references of utmost value, up to date, and obtainable in any well-stocked library.

FRANCIS AUGUSTINE WALSH.

The Catholic University of America.

The English Works of Sir Thomas More: Volume the First, Volume the Second. Edited by W. E. Campbell. New York: The Dial Press.

Catholic educators, to whom the Blessed Thomas More is a patron by reason of the store he set by learning, will be delighted to know that an edition of his English Works is now in the making. There are to be seven volumes in all, and the first

two are now available. The large, handsome format and the care which has been expended upon the text mark this as one of the most striking ventures in recent Catholic book making. Volume One contains the Early Poems, the Life of Pico della Mirandola, The Four Last Things and The History of King Richard the Third. Volume Two is devoted to The Dialogue concerning Tyndale, the first complete and effective refutation of the Reformers' theses to appear in England. In both cases, a facsimile of the text of the 1557 editions is accompanied with a modernized version and notes.

In the nature of things not many persons can afford to own such books. Yet it would be too bad if many libraries failed to make an effort to acquire them for the benefit of the student and the glory of letters. More's English is the best source of information concerning usage in the early Tudor period; his bent of mind is our best index to intellectual Catholic thinking in his time. To welcome such a publication is to render a public service.

GEORGE N. SHUSTER.

The Parish Visitors of Mary Immaculate: A Sketch of The Institute, Volume One. Edited and published at St. Joseph's Convent, 328 West 71st Street, New York, N. Y.

This volume is both a history and a textbook. It is a history of a new and growing Community whose special function is to advance our Holy Religion by striving to renew a life of grace in the families whose members have grown careless, cold or neglectful of their duties as Catholics. By thus giving special attention to the home, the basic unit of society, the Parish Visitors of Mary Immaculate hope, with God's aid, to assist the clergy to keep pure and holy, strong and vigorous, happy and united this fountain head of all social life. Although Mother Mary Teresa Tallon's name does not appear until the 82nd page, it is evident from the very first page what the strength of her influence as Foundress of the as yet only six-year-old Community is. The first chapters are in fact an analysis of the development of the idea that first crystallized in her mind and under Divine influence took external embodiment in what is now our youngest Religious Community, the Parish Visitors of Mary Immacu-

late. From the day (see pages 13 and 14 of this text) that Miss Margaret Tucker, in January, 1919, pleaded for a band of social workers for our Catholic parish life, and from the time when Dr. John A. Ryan, of the Catholic University, amplified that idea in the April (1919) number of *The Catholic Charities Review*, until Cardinal Hayes approved the Foundation, Mother Tallon and her little group worked zealously for the ideal that has since proved itself in the services of this worthwhile, yes, almost indispensable Religious Community, whose direct objective is the reconstruction of the Catholic family, broken or enfeebled by the neglect of the One Thing Necessary.

As a textbook this volume of 463 pages offers to all social workers, and especially to the members of our several religious communities who are engaged in social case work of any sort, a compendium of illustrative and suggestive materials. Here they will find that society can be improved only by the correlation of the lessons taught by Jesus Christ (see, for example, St. John's Gospel, Second Chapter, and St. Matthew's Gospel, Chapters 5, 6 and 7) with our modern conditions. In the volume before us the Catholic social worker will find how to apply in an effective manner the lessons taught in the Corporal and Spiritual Works of Mercy, and, we might add too, where they are most needed. Methods of Americanization that are neither stunted nor biased are to be found here that will go far to aid them in their tasks of helping the immigrant become a worthwhile and moral citizen. National life without religion is not of permanent growth—a lesson too frequently forgotten by some engaged in the work of Americanization. Here social workers are given not a cold résumé of the principles of social reconstruction in their reference to the home, the basic unit of society, but rather they will find here an explanation of those principles as seen in the beauty of their application and in their consoling and far-reaching effects.

LEO L. McVAY.

Audubon Bird Pictures and Leaflets for Bird-Study. The Audubon Bird Pictures are $5\frac{1}{2} \times 8\frac{1}{2}$ inches, all in natural colors.

The National Association of Audubon Societies announces that through the generosity of its friends it is again enabled to fur-

nish large numbers of colored bird-pictures and leaflets to school teachers and pupils of the United States and Canada.

The plan is very simple. The teacher may explain to the pupils that they are going to form a Junior Audubon Club and have a few lessons, from time to time, about some of the more common North American birds. The teacher will also explain that each child wishing to be enrolled must bring a fee of ten cents in return for which he will receive a set of six beautifully colored bird-pictures made from original paintings by America's leading bird-artists. Accompanying each of these pictures there also will be a leaflet with four pages of text, written by well-known authorities on bird-life. This will tell in an entertaining way about the habits of the birds, their courtship, their songs, their nests, their food, their winter and summer homes, their travels, their enemies and many other facts of interest. There is furnished, too, with each leaflet an outline drawing of the bird which the pupil may fill in by copying from the colored plate. Every child in addition receives a beautiful Audubon Button of some favorite bird in color which is a badge of membership in the Club. A new set of pictures and leaflets is furnished every year to all who wish to repeat this plan of bird-study.

Every teacher who is successful in forming a club of twenty-five or more receives free a year's subscription to the magazine *Bird-Lore*, which is the world's leading popular periodical devoted entirely to Birds. When a teacher is unable to form a club of as many as twenty-five a subscription to *Bird-Lore* is not given, but the bird-study material is supplied the children where as many as ten are enrolled. This undertaking costs the National Association of Audubon Societies twenty cents for every child enrolled; and this means that the material is actually furnished at half the cost of publication and distribution.

Junior Audubon Clubs have become very popular in many of the schools of the United States and Canada, and altogether more than four and one-half million members have been enrolled in bird-study under this arrangement. Many teachers make a practice of renewing the work every year, as they have found by experience that far better results are obtained where the work is given continuity. For instance, a child who for

every year, for five years, has brought his fee of ten cents has had the opportunity of studying thirty birds, and if properly instructed has saved all his leaflets and colored pictures which have been bound together in a little book.

Last year 263,032 boys and girls were members of Junior Audubon Clubs.

All the teacher needs to do is to explain this bird-study plan to the pupils, collect their ten cent fees and send them in to the *National Association of Audubon Societies*, Home Office, 1775 Broadway, New York City, and the material will be forwarded immediately. If preferred, however, our circular of explanation, "An Announcement to Teachers," together with sample leaflet will be sent to any teacher making request.

T. GILBERT PEARSON,
President.

Books Received

Educational

Bassett, Clara: *The School and Mental Health*. New York: The Commonwealth Fund, 41 East 57th St. Pp. 66. Price, \$0.40.

Bishop, Florence, and Irwin, Manley E.: *Instructional Tests in Plane Geometry*. New York: World Book Co., 1932. Pp. 62. Price, Student's Booklet, \$0.36; Teacher's Key, \$0.16.

Careers. Dentistry, Leaflet No. 7; Journalism, No. 8; Librarianship, No. 9; Architecture, No. 10; Civil Engineering, No. 11; Electrical Engineering, No. 12; Mechanical Engineering, No. 13. U. S. Office of Education Publication. Washington, D. C.: Superintendent of Documents. Price, \$0.05 each.

Elementary School Science. A Tentative Syllabus for Elementary Schools. Albany, N. Y.: The University of the State of New York Press.

Fargues, Marie: *La Rédaction chez les Petits*. Les Sciences et l'Art de l'Éducation. Les Édition du Cerf, Juvisy (Seine-et-Oise).

Federal Board for Vocational Education—15th Annual Report, 1931. Washington, D. C.: United States Government Printing Office.

Federal Relations to Education. Report of the National Advisory Committee on Education. Part I. Washington, D. C.: Office of National Advisory Committee on Education, 744 Jackson Place.

Fidelis, Sister Mary, and Charitas, Sister Mary, S.S.N.D.: *A Character Calendar*. Milwaukee: The Bruce Publishing Company, 1931. Pp. viii + 236. Price, \$1.50.

Hammonds, Carsie: *The Distribution of Time of Teachers of Vocational Agriculture in Kentucky—Its Relation to Distribution of Aid and to Teacher Training*. Bulletin of the Bureau of School Service, Vol. III, No. 3. Lexington, Ky.: University of Kentucky, 1931. Pp. 113. Price, \$0.50.

Introduction to the Study of Education and Occupational Opportunity. University of the State of New York Bulletin, No. 985. Albany: The University of the State of New York Press, 1931.

Levy, Rosalie Marie: *Heart Talks with Jesus*. Fourth Series. New York: Rosalie Marie Levy, Box 158, Sta. D. Pp. 180. Price, \$1.00; by mail, \$1.10.

McLaughlin, Sister Mary Aquinas: *The Genesis and Constancy of Ascendancy and Submission as Personality Traits*. University of Iowa Studies in Education, Vol. VI, No. 5. Iowa City: University of Iowa.

National Catholic Educational Association: *Report of the Proceedings and Addresses of the Twenty-Eighth Annual Meeting*. Washington, D. C.: Office of the Secretary General, 1312 Massachusetts Ave., N. W.

Patristic Studies in Washington. A Collection of Tributes to the Work of The Department of Greek and Latin of The Catholic University of America. Washington, D. C.: Survey Council, The Catholic University of America.

Proceedings of the First Annual Teacher-Training Conference Held at the Indiana State Teachers College, Terre Haute, Ind. The Teachers College Journal, Vol. III, No. 1. Terre Haute, Ind.: Indiana State Teachers College.

Report of the Superintendent of Education of the Province of Quebec for the Year 1930-31. Quebec: Rédempti Paradis, King's Printer, 1931.

Rodriguez, P. Teodoro Agustino: *El Estatismo y la Educa-*

cion Nacional en los Paises Civilizados. Volumen III. Escorial Imprenta Del Real Monasterio, 1931. Pp. 574.

Teaching: *Play and Games*, April, 1931. *The Reading and Literature Program of the Intermediate Grades*, June, 1931. *Biology Number*, October, 1931. Emporia, Kansas: Kansas State Teachers College.

Tentative Syllabus in General Biology. Albany, N. Y.: The University of the State of New York Press.

Vocational Training and Unemployment. Bulletin No. 159. Federal Board of Vocational Education. Washington, D. C.: United States Government Printing Office.

The Engineering Field. Supplement to General Catalog of School of Mines and Metallurgy. Rolla, Mo.: School of Mines and Metallurgy, University of Missouri.

Watkins, Charles Arthur: *The Paris Pact.* Washington, D. C.: National Student Forum on the Paris Pact, 532 Seventeenth St., N. W.

Woollett, Anna Pell, R.S.C.J., M.A.: *Method in Art Composition.* New York: College of the Sacred Heart, Manhattanville.

Textbooks

Anderson, Robert F., and Cade, George N.: *Arithmetic for Today.* Book One, Book Two, Book Three. New York: Silver Burdett and Company, 1931. Pp., Book One, 313; Book Two, 314; Book Three, 346. Price, \$0.72 each.

Barrett and McElroy: *Workbook for Book One—Ave Maria Readers.* New York: American Book Company, 1931. Pp. 64.

Barrett and McElroy: *Workbook for Primer—Ave Maria Readers.* New York: American Book Company, 1931. Pp. 64.

Cady, Bertha Chapman, and Cady, Vernon M.: *Nature Guides for Schools. Volunteer Organizations. Camps and Clubs.* Ithaca, N. Y.: The Slingerland-Comstock Co. Price, \$1.00.

Carpenter, Frances, F.R.G.S.: *Our Little Friends of Eskimo Land Papik and Natsek.* New York: American Book Company, 1931. Pp. 237.

Huber, Miriam Blanton: *Cinder the Cat.* New York: American Book Company, 1931. Pp. 95. Price, \$0.56.

Hunter, George W., Ph.D.: *Problems in Biology*. New York: American Book Co., 1931. Pp. 706. Price, \$1.76.

McKittrick, May, and West, Marietta Hyde: *Workbook to Accompany English Composition*. New York: American Book Company, 1931. Pp. 144. Price, \$0.40.

Neprud, Laura Anderson: *Silent-Reading Workbook for Use with the Cathedral Basic Primer*. Chicago: Scott, Foresman and Company, 1931.

Neprud, Laura Anderson: *Silent-Reading Workbook for Use with the Cathedral Basic Readers. Book One*. Chicago: Scott, Foresman and Company, 1931.

Palmer, E. L.: *Field Book of Nature-Study*. Ithaca, N. Y.: The Slingerland-Comstock Company. Pp. 153. Price, \$3.25.

Patterson, Sophia H., M.A., Editor: *L'Arrabbiata* bon Paul Heyse. New York: American Book Company, 1931. Pp. xiv + 145.

Schettler, Clarence H., and Simpson, George E.: *Workbook in Sociology. With Tests*. New York: American Book Company, 1931. Pp. 239. Price, \$0.68.

State College Nature Notebook. Ithaca, New York.: The Slingerland-Comstock Company. Price, \$1.50.

Suzzallo, Freeland, McLaughlin and Skinner: *Workbook for Book One—Fact and Story Readers*. New York: American Book Company, 1931. Pp. 48.

Suzzallo, Freeland, McLaughlin and Skinner: *Workbook for Primer—Fact and Story Readers*. New York: American Book Company, 1931. Pp. 48.

Suzzallo, Henry, Freeland, George E., McLaughlin, Katherine L. and Skinner, Ada M.: *Fact and Story Readers—Book Seven*. New York: American Book Company, 1931. Pp. 492. Price, \$0.96.

Pamphlets

Cunningham, Charles L.: *The Gossipers*. New York: The Paulist Press, 1931. Pp. 31. Price, \$0.05.

Hurley, Wilfred G.: *Whose the Blame?* New York: The Paulist Press, 401 West 59th St., 1931. Pp. 24. Price, \$0.05.

Lord, Rev. Daniel A., S.J.: *My Faith and I*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Boulevard. Price, \$0.10.

Lord, Rev. Daniel A., S.J.: *The Light of the World*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Boulevard, 1931. Pp. 24. Price, \$0.10.

Lord, Rev. Daniel A., S.J.: *When Sorrow Comes*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Boulevard, 1931. Pp. 32. Price, \$0.10.

MacPeck, Walter: *George Washington—Real Boy*. Bicentennial Edition. Washington, D. C.: The Franklin Press, 1932. Pp. 20. Price, \$0.15.

Opportunities for Vocational Training in New York City. Compiled by The Vocational Service for Juniors. New York: The Vocational Service for Juniors, 122 East 25th St., 1930.

O'Reilly, John J. A., M.D.: *The Trinity of Unrest*. New York: The Paulist Press, 401 West 59th Street. Price, \$0.05.

Passing Through Germany. Berlin, Germany: Terramare Office, Wilhelm Strasse 23, Berlin SW 48, 1931. Pp. 207.

Ryan, Rev. John A., D.D.: *Capital and Labor*. New York: The Paulist Press, 401 West 59th St. Price, \$0.05.

Sullivan, Frank M.: *Petals of Rosemary*. Seattle, Wash.: Kelly Printing Company, 1931.

United States Department of Agriculture. *Report of the Secretary of Agriculture, 1931*. Washington, D. C.: United States Government Printing Office.

Vincent, Brother Joachim, M.S., SS.T.: *A Postulant Arrives*. Holy Trinity, Ala.: "S.O.S." For the Preservation of the Faith.